

4:Grajdanzev--9 [2]

S-4

(no date) 1942

Formosans

116 , 144 , 174

"Before the 16th century the island was peopled almost exclusively by tribes of Malayan or Polynesian origin, related to the primitive tribes of Mindanao and Borneo. These numerous tribes, separated from one another by high mountains and impassable subtropical forests, were not only disunited, but waged constant war among themselves. As a consequence they could not present a common front to invaders and finally were either conquered or driven into the mountain fastnesses."

"Japan was too far away from the island for permanent [10] occupation and colonization. Malayan tribes could reach the Japanese islands by means of the Riu-Kiu Islands, just as Japanese pirates were visiting Taiwan on their way to pillage the Chinese coast. A permanent occupation, however, demanded more systematic effort and better connections. Later, during the Tokugawa Shogunate it was forbidden for any Japanese subject to go abroad under the penalty of death and thus, in 1650-1750, when the fate of Taiwan hung in the balance, Japan was absent from the scene. As a consequence, her present domination is the result of recent efforts, quite unconnected with the adventures of Japanese pirates in the 16th and 17th centuries."

"The indifference of the Chinese to an island so near to their shores may seem even more strange. The Pescadores Islands, approximately twenty to thirty miles from Taiwan, were first occupied by the Chinese in the reign of the Emperor Wen (589-604) (1) and after

1. See for details 'Mélanges Critiques' by M. C. Hagenauer, in Bulletin de la Maison Franco-Japonaise, Tokyo 1930, Tome II, pp. 40 et seq.

A. D. 1300 they were already known as a part of the Empire."

"On the other hand the rulers of the Riu-Kiu Islands to the north of Taiwan had been paying tribute to the Chinese Emperor from the fifth century and, according to all evidence, were well known to the Chinese. Taiwan, however, remained virtually unknown to the Chinese for many centuries, a fact which is demonstrated by the absence of a special name for the island, and it is still an open question whether or not they considered it part of the Riu-Kiu Islands. (2) The cause of this indifference was probably the warlike spirit

2. According to G. Schlegel (Problèmes Géographiques, T'oung Pao, VI), the name Riu-Kiu was applied first to Taiwan, and only under the Ming Dynasty was it transferred to the Riu-Kiu Islands proper. According to Chinese historians, the eunuch Wan San-ho of the Peking court, returning from Siam, in 1430 was driven by storm to an island the position and the character of which, as described by Wan San-ho, correspond to Taiwan. But no action followed his report.

of the aborigines, who prevented peaceful settlement on the part of the Chinese. In times of peace private initiative was insufficient to overcome this obstacle, and the Chinese government, as we shall see, showed complete indifference to the fate of the island up to the end of the 19th century. "

6: Kirchhoff--29 [2]
116, 174

U-4

(no date) 1895

Formosans

Formosa, whose northern heights can be seen on clear days from the Fu-kien coast, did not remain unknown to the Chinese throughout the Middle Ages. They then called the island Liu-kiu or Great Liu-kiu (Ta-liu-kiu). According to the Chinese Annals, it first became known in 605 A. D. They found there a strange people whose language they did not understand; one year later an expedition set out from China for the island, at the order of the Emperor, but the islanders defended themselves valiantly, and the only thing achieved was a campaign of destruction and the taking of a few thousand prisoners.

10: Schumacher--226 [3] T-1
116, 171, 174, 412

(ca. 1896) 1898

Formosans

Several of the objects which I brought down from the mountains were thought to be old Chinese things even by some of the Chinese priests. I would not let the Chinese lie to me under any circumstances and asked them for proof of their statements, and they showed me pictures of objects on old temple decorations which showed definite similarity with my originals in spite of the fact that they had been strongly affected by the weather. I am referring to bamboo rakes, a wooden sprinkler which can be used simultaneously on two rows of plants in the field, and a device for lifting a primitive lamp of clay.

Is it not possible that the inhabitants of the mountains have, in the course of time, forgotten the things that keep them from being stamped as completely Chinese in the same manner as they adopted the elements which they have in common with the Chinese? In short, why would it not be possible that these inhabitants of the mountains be Chinese who have emigrated from the Chinese mainland and come to Formosa, where they found a new homeland and settled in the fresh air of the mountains.

1:Gallin E-4,5 (1957-1958) 1966

AD5 Taiwan Hokkien AD5

Formosa AD1 •

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THE SETTING

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THE HISTORY OF THE VILLAGE AND AREA

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The village seems to have been founded about 1785. This estimate is based on the five generations of ancestors listed on the ancestral tablets of the family considered by other villagers to be the oldest in Hsin Hsing. The first generation recorded on the master tablet, in each case, is said to be the founder of that particular descent line in the village.

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The ancestors of the village, like much of the Taiwanese population, originally came from the Amoy area of Fukien. While the exact origin for the ancestors of most Taiwanese is either the Ch'uan Chou area north of Amoy or the Chang Chou area south of Amoy, almost all the ancestors of the people in the Hsin Hsing village area came from Ch'uan Chou.² Some informants believe that their ancestors came from the mainland directly to this village. Others think they might have first lived nearby and then moved into the village. There is almost complete agreement, however, that all the ancestors entered Taiwan through the port city of Lukang, only about three miles from Hsin Hsing, which has long played an important role in the life of the area.

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Early in the Chinese history of Taiwan—beginning in the middle 1660's—Lukang was an important port city, second only to Tainan to the south. In fact, up to the time of the Japanese occupation of the island, Lukang was a major Taiwanese culture center. It reached its peak of activity from about 1786 to 1851, when it was the chief port of entry for many of the immigrants from the mainland and was of major importance to Taiwan's trade.

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In this early period Lukang was a highly urban settlement. The city's prosperity was at its height during the Ch'ing dynasty in the late eighteenth century, when its population reached one hundred thousand. At that time a hundred ships (each ship under forty-seven tons) went in and out of the port every day, and the city's many narrow, cobblestoned streets were flanked by rows of shops selling such commodities as salted and dried fish, cloth, and other products.

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In addition to its prominence as a port, Lukang also served as an important labor center and general marketplace for the surrounding area. Men from nearby villages who found that the low yield of the dry, non-irrigated land could not furnish an adequate income found ample opportunity for work in Lukang in the shops or as coolie laborers in the city's port facilities. The livelihood of many of the villagers of the area therefore depended in large part upon their labor in Lukang, and thus the city, only about three miles from Hsin Hsing, very early served as a source of urban influence.

NOTES

Chapter 1: Introduction

- ¹ During the last six or seven years of their regime, the Japanese government attempted to strengthen support of the war effort amongst the Taiwanese population. To do this, they expanded the compulsory school system and put in force many new regulations, i.e., only the Japanese language was used in the schools, Shinto religious symbols such as the Shinto God's shelf (*kamidana*) and Japanese patriotic scrolls replaced the traditional Taoist gods' statues and scrolls, Japanese festivals were observed, and many Taiwanese had to take Japanese names. However, immediately after war's end, the Taiwanese reverted to their traditional Taiwanese (Chinese) customs.

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Chapter 2: The Setting

- ¹ The amount and distribution of rainfall in the Hsin Hsing area is: January .79-1.97 inches, April 3.93-5.90 inches, July 7.86-11.80 inches, October .79 inches. The average annual rainfall in the Chang-hua Hsien area is 39.37-59.05 inches.
- ² A great many of the overseas Chinese living in the Southeast Asian countries also came from the Ch'uan Chou and Chang Chou areas near Amoy.
- ³ The historical information gathered from older residents of the area was based mainly on their own experiences as children and on stories told to them by their elders.

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Some of the numerous gazetteers available are listed in the section of the bibliography on Chinese and Japanese Language Sources. Chen Shao-hsing, Professor of Sociology and Demography at National Taiwan University, first warned me in 1957 that some problems exist in using these and other such materials in attempting to gain detailed information about Taiwan generally, or about local areas particularly. Although Chen notes in his recent book (1964:196-197) that some earlier Ch'ing dynasty chroniclers, e.g., Chen Meng-lin, author of *Ch'u Lo Hsien Chih* (1716), and Chen Wen-ta, compiler of the *Taiwan Hsien Chih* (1720), were reliable, he also points out that some later ones such as Yu Wen-i (1758), Wang Ying-t'eng (1764), Hsieh Chin-luan (1807), and Chen Shu-chün (1852) were unreliable. Chen (1964:196-197) points out that these latter authors cited what was mentioned in the Chen Wen-ta (1720) book regardless of the actual change in customs through time. Apparently, then, they employed the practice of compiling at least some of their data from previously written gazetteers rather than going out into the countryside to obtain the necessary information. But even the reliable gazetteers usually still presented a composite

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